1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

The boy then asked them: 'Don't you believe these cattle are Sae-Kidongoi's?' 539*

The lions were incredulous, and told him to show them the devil. The boy replied: 'He is asleep.' But he went to where a calf was lying, and tied one end of the devil's tail to it. The tail was so long that when one stood at the other end it was impossible to see that it had been fastened to the calf. The boy then returned to the lions and called them. One of them went with him, but when he saw Sae-Kidongoi's tail he fled and the others flollowed him.

The next morning the boy followed the cattle trail until he reached his father's kraal. He made his own kraal, and then went and killed his father and step-mother, after which he combined and kept the two herds.

Both he and his sister became adults, when certain ceremonies were performed. They then married and lived happily ever afterwards.

En-atīni oo-'l-muran oo 'n-derei[1].
The-story of-the-warriors and the-monkeys.

E-tii opa 'l-muran oo-iyō-u
They-are-there formerly the-warriors who-wish-will

n-e-pwo en-jore, n-e-figas aa-pwo[2]
and-they-go the-raid (*or* war), and-they-begin to-go

eng-aīg o-'l-oiboni.
the-kraal of-the-medicine-man.

N-ā-jō-ki ol-oiboni: 'Tin i-pwō-pwo
And-he-them-says-to the-medicine-man: 'If ye-go

en-jore, pe i-dol-idolo 'n-derei, e-mi-ar,
the-raid, and ye-see the-monkeys, (ye)-not-(them)-kill,

amu e-riny-o en-jore.'
for it-returns-itself the-war.'

N-e-tii ol-murani turwai, n-e-iyō-u
And-he-is-there the-warrior coward, and-he-wish-will

ainye n-e-riny-o en-jore.
he and-it-returns-itself the war.

N-e-pwo.
And-they-go.

Ore pe e-ba-lki em-bolos e-'ng-oitoi,
Now when they-reach the-middle of-the-road,

n-e-dol in-derei.
and-they-see the-monkeys.

[1] *Cercopithecus Grisco-viridis.*

[2] And they first of all go.

1: Hollis G-5 (ca. 1894-1904) 1905
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539*

Ore eitu e-ba-ya[1], n-e-tum ol-oiriiri,
Now did-not they-arrive-thither, and-they-see the-lizard,

n-ē-jo: 'M-á-inos-á elle amu mme tōki.'
and-they-say: 'Let-us-eat this for no thing.'

N-e-itō-ki n-e-tum en-dirango[2],
And-they-do-again and-they-get (*or* see) the-ant,

n-ē-jo: ''Me-tōki sii enna, m-aa-ta-ám.'
and-they-say: 'No-thing also this, let-us-it-eat.'

N-e-pwo, n-e-ba-ya en-n-e-tii
And-they-go, and-they-arrive-thither where-they-are-there

'n-gera, n-e-rany: 'E-ilubulub-o
the-children, and-they-sing: 'It-become-soft-has

ne-m-e-dany-a, 'n-gera ainei e-'n-guñgu.
and-not-it-broken-becomes, the-children my of-the-knee.

Inno, pasim ai, ta-bol-u-ō-ki.'
Go, child my, open-hither-me.'

N-e-iyōlō-u 'n-gera aa-jo 'me menye,
And-they-know-will the-children to-say (*or* that) no their-father,

n-e-any e-bol-u, amu kituak il-toilon
and-they-refuse they-open-hither, for big the-voices

lenye, n-e-riny-o aa-pwo en-gop enye.
their, and-they-return-themselves to-go the-country their.

N-e-itō-ki aa-pwo eng-añg o-'l-oiboni,
And-they-do-again to-go the-kraal of-the-medicine-man,

n-ē-jo-ki ol-oiboni: 'Ainyō i-ta-am-a
and-he-them-says-to the-medicine-man: 'What ye-ate

te-'ng-oitoi?'
on-the-road?'

N-ē-jo: 'Ol-oiriiri ōbo o en-dirango.'
And-they-say: 'The-lizard one and the-ant.'

N-ē-jō-ki ol-oiboni: 'E-njom
And-he-them-says-to the-medicine-man: '(Ye)-go

taata, ni-m-i-dum-u-mu en-ginyi-tōki,
now, and-not-ye-pick-up-hither the-very-small-thing,

e-mi-dum-u ninye eng-alaōni[3], en-da-pal
(ye)-not-pick-up-hither him the-ant, (ye)-leave

adde en-dirango.'
afterwards (*or* even) the-ant.'

[1] Before they arrived there.

[2] En-dirango is a large reddish-brown ant that bites fiercely. It is called Siafu by the Swahilis.

[3] Eng-alaōni is a very small ant.

[136]

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

574 Aimeri, nemejiñg eng-aji oo-'l-Kishumu, amu mme en-o-'l-poror lenye.

Kake eikilikwan, ajo: 'Kodee 'ng-ajijik oo-'l-Aimer?' Ore p' eitaduai, nejiñg eng-aji nabo.

Ore pe ejiñg, neinyōtōto lido-openy eng-aji, nelo aiñgoru 'n-giragat ti-ae-wōji, neton ol-omoni aboitare e-ñgorōyōni.

[837]

Araki ten eata ol-openy eng-aji 'ñgorōyok kumok, nelo airagye, neiñgweki ol-omoni inna-aji natijiñga meiraga.

Meidim ol-tuñgani loo-'l-Maasae atōmitiki ol-omoni engiragata, amu ĉure, ten edek ol-poror lenye, nēā.

instance, to the Aimer age, he must not enter the hut of one of the Kishumu age, as he does not belong to this age.

He will ask where the huts of the members of the Aimer age are, and when he has been shown them, he will enter one.

When he has entered, the owner of the hut leaves him and goes to search for a place to sleep in elsewhere, the stranger remaining with his wife[1].

Or if the owner of the hut has several wives, he goes to sleep with one of these, leaving the stranger in the hut he entered.

A Masai cannot refuse hospitality to a stranger (of his own age) for he is afraid that the other members of his age will curse him, and he will die.

233 181 'N-gīshu[2], oo 'n-gujit, oo kulle. Cattle, grass, and milk.

Enyor il-Maasae 'n-gīshu naleñg; meitanyanyukye 'n-gīshu ae-tōki[3]. Esta 'n-gīshu

[552] pōkin ing-arn enye anaa 'l-tuñganak.

Etii o-rorei lenye ajo:

[556] 'Erisyore en-gitañg nabo ellughunya o-'l-lee.'

Ējo, ten e-tum ol-lee en-

The Masai love their cattle very much, and consider that nothing in the world is of equal value. As with people, each cow is known by name.

There is a saying which is as follows:

'One cow resembles a man's head.'

They mean by this that if a man

[136] [113] [171]

[1] *Vide* note 2, p. 312.

[2] The Masai cattle are of the humped Zebu type.

[3] Schweinfurth (*The Heart of Africa*, vol. i, p. 174) writes with regard to the Dinka and other Nilotic tribes: 'The poor savages . . . pay almost a divine homage to their cattle which they hold dearer than wife or child.' Kaufmann (*Schilderungen*, p. 102) adds that on the death of a cow a Dinka goes into mourning as he would if a relation had died.

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

881 [304] nenapi ol-chōni etii o-sarge, nepiki e-ruat enye.

Ore ten eidipi aatumurat il-ayok, nēji 'Sipōlio.

Netoni 'ng-oloñgi oñgwan ti-añg, neitobirakīni 'ng-ai.

Ore 'm-baa enye nepetyeki 'ng-orongōni pe, ten eñgórie 'n-doiye, nemeim i-seseni.

[223] Neishori meshōmo aalilita, neñgor in-daritik aapik il-lughuny; nepik sii 'l-ōpir.

Enyori naleñg I-sipōlio eitobir anaa 'ñgorōyok aapik i-surutya oo 'l-kilani. Nesir sii 'ng-omomite te-'n-duroto.

Ore p' eishiu pōkin, nebarni, neaku 'L-barnot. Ore p' eaku 'L-barnot, neitau 'l-kilani, neishop in-dōkitin oo-'l-muran.

561 Ore pe eahitu 'l-teighan, nēji 'L-muran.

Ore enyor il-muran naleñg ten ēji 'L-oiñgok araki 'N-gamInini, amu eishori meishopo 'n-dwalan araki 'l-toroñgen.

554 Ore ēji 'l-muran 'l-oiñgok ten eidim aataar il-meek kumok.

hide on which is the blood is carried by the boy and placed on his bed.

When the boys have all been circumcised they are called 'Sipolio (recluse).

They remain at home for four days, and bows are prepared for them.

They then sally forth and shoot at the young girls, their arrows being blocked with a piece of honey-comb so that they cannot penetrate into the girls' bodies.

They also shoot small birds[1], which they wear round their heads together with ostrich feathers.

The Sipolio like to appear as women and wear the surutya earrings and garments reaching to the ground. They also paint their faces with chalk.

When they have all recovered, they are shaved again and become Il-barnot (the shaved ones). They then discard the long garments and wear warriors' skins and ornaments.

After this their hair is allowed to grow, and as soon as it has grown long enough to plait, they are called Il-muran (warriors)[2].

The warriors are fond of the titles 'L-oingok (the bulls) and 'N-gaminini (the generous people), for they may then wear bells or a bracelet called il-torongen.

Now to become one of the Oingok, a warrior must kill many savages,

[136] [1] The bird which the Sipolio wear round their heads is the mouse bird (*Colius affinis*, Shelley). Boys who behaved in a cowardly manner during the operation are not allowed to shoot these birds.

[2] This word is commonly but incorrectly written Elmoran.

by numerous tributaries, which run in deep valleys from the heights of the Mau. Chief among these are the streams known as Narok, Siyabei, Pusi Lukunyi, Olodari, Penyin and Sosian. At latitude 1° 30′ south, the Uaso Nyiro enters a deep gorge and flows sluggishly through swamps and tall grass from that point to Lake Natron, flanked throughout by the Nguruman Escarpment on its right bank. Eight miles from its mouth, it becomes lost in a swamp, but its course is sometimes visible as far as the lake. 133

The Mara River also rises on the Mau, whence it cataracts down in a south-westerly direction until, a few miles below the Mara Bridge, it too becomes sluggish. After crossing the Anglo-German boundary, this river proceeds due west until it reaches the Victoria Nyanza, seventy miles away.

Other less important rivers are the Gori River, in the trans-Mara country, which rises from Gelegele Hill, and finally flows into the Kuja near Karungu Bay, the temporary river Kikalelwa flowing eastwards from Kilimanjaro and the Namanga flowing from Mount Orok.

Lakes.

There are no permanent lakes of water of any size within the reserve. Perhaps the most interesting feature of the country is found in the soda lake at Magadi, whose deposits are now forming the object of commercial enterprise. Lake Amboseli is a flood of water in the wet season, but dries up during dry weather.

The Rift Valley.

The Rift Valley, which marks the termination of the lava plains of Kaputiei and Athi on the east, crosses the Masai Reserve from north to south from the Kedong Valley to Lake Natron. This valley, the Erythrean or Great Rift Valley, extends through East Africa from the German frontier to Abyssinia, and thence to the Jordon Valley. "This valley," writes Professor Gregory, "has been formed by the subsidence of the block of material that once filled it. At one time, the surface of the volcanic plains to the east of the Rift Valley were continuous with the similar plains to the west. Parallel cracks, hundreds of miles in length, broke across the rocks: the block of material between these cracks sank, leaving walls, in places, so precipitous that the Uganda Railway has had temporarily to use a cable-worked funicular railway for the descent into the valley from the Kikuyu plateau. The walls of the valley, however, are not always precipitous. The lines along which the subsidence occurred cut across ridges, valleys, and basins: and the character of the scarps that now bound the valley varies with the structure of the country on either side of the Rift Valley."*

Eastern portion.

Dealing more particularly with the geographical divisions into which the reserve is divisible, the eastern portion of the reserve consists initially of an open plain, known as the Nyiri Desert, situated to the west of the Chyulu Hills. This so-called desert is at an altitude of about 4,000 feet, and is covered with bush of a varying density. There is no surface water in it, but the bed of a stream, known as the Sand River, crosses it from west to east, a bed averaging two to three hundred yards broad, from which water can be obtained by digging. One branch of this underground watercourse appears to be the continuation of the Kajiado River.

Further to the south, and at about the same altitude, lies the sometimes swampy country at the foot of Kilimanjaro. This plain consists of muddy sand, impregnated with various salts, which renders difficult the growth of any vegetation. Here and there a few sheets of water are to be found in the wet weather, surrounded by rings of grass, while considerable areas are covered with the white crust of soda and saltpetre. No rivers run from Kilimanjaro on its northern face, and the small streamlets which are occasionally running from the snow line do not proceed further than this plain.

Perhaps the most remarkable feature of the Nyiri Desert and the plains to the south is the quantity of game which exists in those areas, and it must be remembered, in this connection, that that country forms part of the Southern Game Reserve. [136]

Further to the west, the ground falls slightly to an altitude of under 3,000 feet at Lake Amboseli, and then rises to Mount Orok. From this mountain rise

* "The Foundations of British East Africa," Horace Marshall & Son, 1901.

*648 231

In March, 1913, no specimens of tsetse fly had been received from the Southern Masai Reserve Extension, but reports had come in that the Masai moved their stock during portions of the year from certain restricted areas where fly was rumoured to exist.

*648 23 132

Mr. Anderson's visit.

In response to a request from the Secretary of State for further information on the subject, Mr. Anderson, the Government entomologist, toured parts of the reserve during the months of April and May, 1913. His report dealt severally with the different parts of the region examined.

I.—The Uaso Nyiro Valley.

A low swampy tract of country, from one to three miles wide and covered with dense bush and tall, coarse, rank grass, lies on the western side of the Uaso Nyiro between the river and a high escarpment. Both *Glossina pallipedes* and *Glossina longipennis* were found all over this region.

Glossina pallipedes was not confined to the banks of the river but was distributed over the whole area, and specimens were taken at all hours of the day.

Glossina longipennis was found to be fairly common on the moist swampy flats and on the banks of the river and was very active in the region.

II.—From the Uaso Nyiro to the Mara River.

Both species of tsetse fly were taken on the slopes of the escarpment and for six or seven miles in a westerly direction from its summit. *Glossina pallipedes* was found at an elevation of nearly 4,000 feet above sea level. No fly was found in the Lengutoto, Morijo, Rotuaik, Sianna and Southern Osero regions.

III.—The Valley of the Mara River.

Unfavourable weather conditions hindered investigations in this neighbourhood and no tsetse fly were found.

IV.—The Magor or Gori River.

No trace of fly was found in the small portion of the Gori Valley which was examined and the presence of large numbers of cattle and donkeys indicated that the valley was free from fly.

V.—From the Mara River to Naivasha.

No fly areas were discovered in this region.

Mr. Woosnam's investigations on the Mara River.

Mr. R. B. Woosnam, who accompanied Sir Henry Belfield on his tour in the Masai Reserve in June, 1913, spent several days investigating the presence of tsetse fly in the Mara River Valley. Only one specimen of *Glossina* was encountered during his visit but from observations made and from reports of the Masai inhabitants he deduced that a species of *Glossina* existed on the Mara River below the bridge, mainly on the western bank to an altitude of 5,200 feet above sea level. He did not consider the presence of this fly to be of much importance, as natives with their cattle had been living for many years in close proximity to the fly area without any serious loss of stock.

The Ol-Orokuti Area.

The Ol-Orokuti country is fairly free from fly, but one or two places are known to be infested, notably in the valley of the Osinaridei stream, on the Lower Magor, Kaiyan (Oyani) and Engare Rongai Rivers.

Postponement of further investigations.

Mr. Anderson's reports were forwarded to the Secretary of State who replied that, while Mr. Anderson had covered much of the ground, a considerable amount of investigation was still required as to the prevalence of tsetse fly in the reserve, and requested that arrangements be made for a further investigation of the region at the first suitable opportunity. Mr. Anderson represented that owing to climatic conditions July was the most favourable month for renewing his inspection, and his subsequent tour was accordingly fixed for July, 1914. During that month, however, he was engaged on other important investigations at Kabete, and his tour was indefinitely postponed in August, 1914, owing to the outbreak of war.

6: Thomson K-3 (1883-1884)1887
FL12 Masai FL12.
Wa-Kwafi

M
184 between the married and the unmarried people, very little work being expected of the latter, and the sweetheart system being preserved. They all, however, occupy the same village, 262 and of course the young men cannot afford to live on meat, 184 though they always come in for the lion's share when any of it is going. When parties go off on war-raids, they also contrive to eat a bullock by way of getting up their courage.

578 They lead upon the whole a very miserable life, ever threatened with destruction by the Masai, who have swept off several villages and all their cattle. The soil being the 132 very richest loam, brought down from the mountains and 134 spread over a comparatively level plain to the south of the lake, it is capable of producing anything; only the extreme dryness of the air and the very small annual rainfall, confined to a couple of months, keeps it sterile and barren. 312 To ameliorate this unhappy condition of things the Wa-kwafi have developed a wonderfully ingenious system of irrigation by artificial canals of (for them) great magnitude. They construct dams across the deep channel of the Guaso Tigirish and thus raise the level of the water to that of the plain, and then, by an intricate network of channels, they spread 262 the precious fluid over a large area, and raise their millet 241 and melons. These products form almost their sole food, eked out by what they are able to kill in the chase and by fish from the river, though when meat is scarce they are not ● 136 disdainful even of rats. Of these there were simply 123 myriads. They swarmed everywhere, and nothing was too sacred for them. Need it be wondered if "oft in the stilly night" were heard imprecations loud and deep upon the wretched pests when I have been wakened up by my nose being bitten or the sanctity of my toe invaded. My books were devoured, and even the bullets in my cartridges were not too indigestible. Everything, indeed, had to be kept under iron or hung up under sheds as represented on page 313.

157 As in the case of the Wa-taveta, the Wa-njemps are singularly honest and reliable, so much so that valuable 123 goods and equally valuable food are left in their charge with the utmost confidence, and I have heard of no case of this being violated. To me, one of the most remarkable features in the character of the young women and girls was their absolute unconsciousness of fear in my presence, and the complete confidence they seemed to have in me. They indeed took

6: Thomson K-3 (1883-1884) 1887
FL12 Masai FL12
Wa-kwafi

123 157 days before they seemed to grasp the uses of the mirror, but their feminine instincts soon told them, and they would frequently get it to see that their ornaments were properly arranged. A few photographs of some of their charming white sisters which I happened to have with me were a great source of delight. They actually supposed them to be living beings, and if told that they were asleep, they were quite satisfied.

123 136 In the midst of these unsophisticated people, and pleasing incidents which I delight to recall, several days rapidly passed. My experiences were further varied by some shooting trips, in one of which I was so fortunate as to secure two beisa antelopes (*Oryx beisa*), the first I had seen. I also saw for the first time the lesser kudu. The waterbuck were in great numbers about the lake to which I paid a visit.

000 Before my arrival at Baringo my friend Jumba Kimameta had proceeded to the country of Engobot, about 120 miles N.N.W., but had left several old men with large quantities of food, donkeys, &c., pending his return south. He had also left a goodnatured old fool to go with me, but as he knew no more than myself of the country I now wanted to traverse I could not see the use of him.

And now the final stage, the most uncertain of the whole journey, had to be attempted with the agreeable knowledge that the last three caravans which had preceded me had each lost more than one hundred men by violence. One of these disasters had occurred only the previous year, and yet I now proposed to go into the same country with only one hundred men all told. As in the case of my Lykipia trip, the traders swore it was impossible, and that I would never get back alive. My own men, however, had come to know me by this time, and there was not a remonstrance from one of them. Sadi, though greatly against it, rose considerably in my opinion by stating that he was ready to follow me. Not so Muhinna. He, knowing now the futility of tears and entreaties, took a new line, and feigned extreme illness, groaned mightily as if with racking pain, and if he came to the door did so only with the aid of a stick, his body bent over it, sighing deeply, and in general looking the very picture of woe. I knew it was all a sham, but so thoroughly did I detest him from the bottom of my soul, and so much was I afraid that in the event of my taking him he would play me some ruinous trick, that I pretended to

/34 cont./

262 272 Masai only most reluctantly and infrequently sell cow's milk, for the buyer indeed could in the above-mentioned manner make their cows sick with it. The Masai scorn any kind of game meat, as well as birds and even fish, of the latter of which species of Barbus, Chromis, Clarias, and the sheatfish-like Synodontis occur almost everywhere in larger brooks. [136]

252 262 263 The preparation of the principal vegetables is the following: batatas (ol murúngu, el murúnguni -- Ipomoea batatas) are cooked in water with a little steppe salt (e munján), then drained, mashed with a whisk (ol gibere, el giberen), and stirred with fresh milk. The finished dish is called el murúnguni. Unripe bananas (ol marigôl, el marigo -- Musa paradisiaca) are peeled, cut up, and cooked in water with salt. After they have been drained, a little butter (eṅ gorno) is added. Unripe dried bananas (ol kitâuo, el kitâuón) are cooked in water, drained, and then stirred with milk and butter. Maize kernels (ol bâlegi, el bâleg) are cooked in water without the addition of salt. Beans are cooked with salt. One distinguishes ol bombôl -- el bombo (Dolichos lablab), eṅ giú --eṅ giún (with which both Cajanus indicus and Vigna sinensis are designated), furthermore os sigoriôl -- es sigorio (Phaseolus vulgaris), ol gámuri -- el gámuri (Phaseolus radiatus). Eleusine coracana (en dabá -- 'n dabán, or en drigá -- 'n drigán or also called eṅ guruma -- 'n guruman) and Sorghum vulgare (ol birirí -- el birirín) are cooked to a thick porridge and lightly salted. Dioscorea abessynica (ol geré -- el gerén) and Colocasia antiquorum (which the Masai on Kilimandscharo designate with the Dschagga /Chagga/ word maduma) are cooked in salted water.

Honey (en aischo -- 'n aischi) is eaten unmixed and is also used as an addition to various medicaments. They buy tobacco 276 [439] (ol gumbâu, Nicotiana rustica), which the Masai consume in quantities, from sedentary Negroes, who put it on the market in loose, bast-wrapped packets (Fig. 4) of various sizes or in the shape of solid balls about five centimeters in diameter. [415] For the preparation of this, the tobacco leaves, picked ripe, are tightly packed, tied up with →

Fig. 4.

/35 cont./

276 adds some natron salt and beef fat, frequently also pulverized bark of ol amóra (Ocimum suave Wild.), and mixes the whole by further grinding. [415] [237] [531] [136] Small boxes (en dulet -- 'n duleta) made out of wood, bamboo, cattle or sheep horn, or even out of the horn of the Rhinoceros bicornis, which often are quite attractively carved and decorated with beads, [273] [415] serve as snuffboxes (Fig. 6). They are worn around the neck on thin chains made out of iron wire.

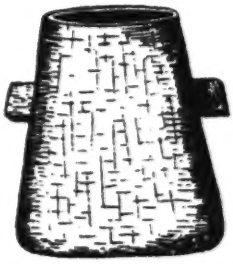

Fig. 7. (1/10.) Vessel for the preparation of honey beer.

273 Another luxury, also intended only for married men, is a kind of honey beer (en aischo namga) (Fig. 7). [824] One dissolves honey in water and adds a piece of the root of the steppe aloe, os sugurôl, /36/ or a peeled and cooked piece of the root of the so-called liver-sausage tree (1)

1. Named after the resemblance of the fruit to a liver sausage.

(ol darbôl -- Kigelia aethiopica), both as a taste corrective and to hasten the fermentation. The mixture is allowed to stand and ferment three to five days in a warm place, say, in the vicinity [824] of the hearth fire. Before it is drunk, one often puts in a few bunches of leaves from the ol gonjet bush, I suspect in order to stop the vinegar fermentation. The honey beer is quite strongly intoxicating, so that a drinking bout usually ends with complete [439] drunkenness. Other brews, which the sedentary Negroes bring to the Masai for sale and which are made out of bananas and Eleusine, maize, or sorghum, are milder. The Masai do not distinguish these with names, but rather call them generally ol márua.

[Warrior Kraal]

/90 cont./
512 [234] before the milking is finished, then the calves are allowed to go to the cows for about an hour, and finally /91/ the former must again be separated and shut up, so that there will be enough milk in the morning. At ten o'clock it becomes quiet, the people retire into the huts, except for the boys who lie down to sleep on the ground beside the goats.

• 136 The silence lying over the vast steppe is broken only now and then by the howl of the spotted hyena (Hyaena crocuta), reminiscent of the whistle of a siren, more rarely by the hoarse laughter of the striped hyena (Hyaena striata and Hyaena Schillingsi). Sometimes 825 the roar and growl of a lion can also be heard, and if the latter slinks about silently sometime, one becomes aware of its approach

535 701

C. G. Schillings phot.

Ill. 35. Dance in the war camp IV.

825 by the behavior of the cattle: they snort, stamp, and crowd together, or race wildly through the kraal. Then a number of women immediately hasten out of the huts, in order to drive away the beast 000 of prey by shrill, trilling cries (oi gijoi). A few intrepid warriors also

/98 cont./
727 in shares as equal as possible; one warrior receives as much as the
[703] other, but before that a few head of cattle are distributed as a special reward and first to those warriors who killed an enemy in battle, then to the benefactors (d gaminini), then to the one who captured the first head of cattle and to the spies who went ahead (el aigedalak), and finally to the wounded, each of whom is entitled to the head of cattle that he marked with the blood gushing out of the wound. The number of cattle that the individual of the ones mentioned receives, except for the last who is entitled to only one head of cattle, is determined by the size of the booty and the proportion of the size of the booty's parts according to the above order of succession. /99/ Every
727 warrior strives as quickly as possible to drive off from the others his
579 share of the booty, but each one also tries to take along with it one or more head not belonging to him. This, of course, gives rise to another brawl, in which there are almost always several wounded men.
[614] If the booty is too small for an equal division, the warriors form two parties, on the one side the El muleljan, on the other the 'L aiser and El menigana. The former have as slaughtering cry the term ado mongi = the red cattle, the latter the term narok geteñ = the black cattle, after which they are also sometimes named (for example, I heard it in songs). A fight decides which one of the two parties receives the entire booty.

722 At home in the kraals it was very quiet during the warriors' absence. After the farewell, those remaining behind went home, each somewhat heavy-hearted in the anxiety about a son or lover, which, however, was soon more or less pushed into the background by the expectation of the spoils that they would bring back. Soon after the farewell the old man was again
[237] squatting in quiet contemplation in front of
[136] his hut and chasing away from his face and head, also as before, with a fly switch (ol enjua, el enjuai /Fig. 20/) consisting of a gnu's tail, the flies constituting a veritable
[782] plague in the Masai kraals. Then he took a hair from the switch and made a knot in it for each of his sons who had gone to war,

Fig. 20.

/103 cont./

619 728 After a battle of the Masai among themselves, the conclusion of peace is that the speakers, in the presence of a number of warriors of both parties, exchange their skin capes and sandal thongs. This is called etabaschage megitin = exchange of skin capes.

726 701 484 The length of the stretches covered on war expeditions, in comparison to that of their neighbors carrying on agriculture, is often astonishing. Performances of 60 to 80 kilometers a day, three or four days in succession, are by no means exceptions. If one considers, [702] however, that the training of warriors consist only of marching, that, [276] aside from their weapons, they carry nothing heavy, and before their marches, as well as during them, they partake copiously of stimulants, their performances in no way exceed those of a German infantry 701 182 147 271 troop. The tales of the caravan people relate miraculous things about the speed and endurance of the Masai warriors, and even European travelers have contributed to the spread of this legend in that they compare the physical performances of the Masai with those of the Europeans in the tropics. The untenableness of such a comparison is obvious. One also often hears how the Masai are admired for their alleged ability to be able to give up the drinking of water on their marches. Presumably this rumor arose from the fact that these people, in contrast to other tribes, never carry a gourd bottle of water on their 701 182 271 [823] long migrations. The Masai, however, knows perfectly every little spot of the steppes, he knows every rocky basin, every tiny spring, he also knows where an apparently dry brook bed carries subterranean water. Where water has collected in old hollow trees, and especially in baobabs, this is accessible to him through a series of steps made [824] out of foot-long taps bored in horizontally. Finally, there are a number of water-rich roots and tubers, which, chewed, are very well suited 701 182 222 by their water content to quench thirst. They serve him, /104/ just as the wild honey, not infrequent in the steppes, also serves as food on the march. A cuckoo bird, the honey indicator (Cuculus indicator, called [825] [136] eñ johoroi by the Masai), leads the Masai to the concealed honey holes. As soon as it sees human beings it calls with a strident sound and then flies slowly to the nearest honey place, to which the people follow it [825] in order to take out the honey. If the amount found is still not sufficient for the warriors, they bury the chewed comb, whereupon the bird, after

/110 cont./

578 192 man. From young girls among themselves one hears: eŋ orobó menje = accumbens patri /one who lies with her father/, eŋ orobó 'l alabe = accumbens fratri /one who lies with her brother/.

Used by warriors toward young girls: hai em baĺlach = you, vulva; hai, e mówo = you, clitoris.

Younger children insult one another:

ŋotonji eŋ gomos = vagina matris;

ol agambai Eŋg ai = hated by 'Ng ai;

tababuŋ = stumble;

ol agaischiri Eŋg ai = cry to God (when you get a beating);

e mai = stupid fellow;

hai ol madai (or e madai) = you stupid fellow (stupid girl);

id' ol airirua, you are a blockhead;

id ol bua, you are a rowdy;

id' ol dillo endoi, that is, you are indeed mad. The term ol [136] dillo, which here means madman, is formed from the like-named bird, the red-headed Anaplectes melanotis, one of the many species of the weaver birds native to East Africa. If one en route hears it call- [777] ing on the steppe from the left side, it means good luck, but if it [825] calls to the right of the traveler the latter will soon encounter a misfortune.

Ol agatar' em baie, that is, die by an arrow, ol agawa ol goling = die of fever; ol bebedo = of the upele sickness; ol minjaloi = of smallpox; eŋ gohogge = of stomach or intestinal sickness; ol agataremo el gigaret = may the thorns prick you; ol agatarigi ol mairoo = may your belly burst from eating; ol agairokiacho = become black; ol agoibarra = rogue, brawler; e at' ol marenge = slanderer, gossiper; ol duŋgani serseri = bad fellow; ol duŋgani guret = coward.

201 To express contempt one spits before the person concerned or at him.

192 593 The large number of invectives stands in contrast to a striking poverty in terms of endearment.

/111/ The mother designates her child as 'l aischa 'Ng ai = child given me by God, as eŋ gutok e ɲɛ̃jo = mouth of the mother, or as ol oib e ɲɛ̃jo = resting place of the mother. The father calls it ara ŋgotonji = child of the wife. Older brothers and sisters talk fondly to younger ones with the term ara e ɲɛ̃jo = child of mother.

325 /115 cont./
[237] (oi higi) (1).
• [136]

1. From Achatina fatalis Martn. and Ampullaria ovata Oliv.

are welded together. As this shows, the extraction of iron is very difficult work. Therefore it is still found only rarely today. For the
[437] most part one works iron wire, which everywhere in the Masai country is the favorite article of barter. Pieces of wire 15 to 25 feet long are twisted together; when they are red-hot, they are sprinkled with snail shells and then hammered together. The object ready in shape, for example, a sword blade, is smoothed and polished with volcanic slag and sharpened on a stone. The principal
326 products of the blacksmith art are spear, sword, and knife. The two parts of the spear, blade (ea ntili, ntilia) and socket (oi ŋgwáí, oi ŋgwaci), a blacksmith with his helpers should make in one day.

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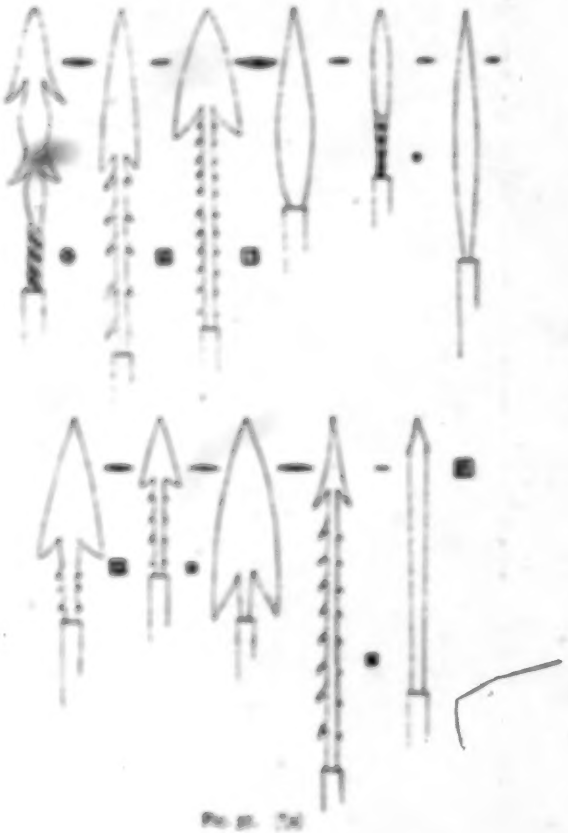
Fig. 414. (½)

326 sword (oi além kitok, oi aléma kiŋwa) and ax (oi déla, oi délwa) in half a day, the other smaller objects, such as knife (oi alem), awl (oi dóól, oi dóól), iron for cattle branding (oi mukárí, oi mukárie), arrow points (en buntó, n buntóé), razors (oi mukáyá, oi mukáyáa), tweezers for plucking the beard (oi budet, oi budeta), in a still shorter time. As payment he receives for a spear two goats or an ox
[435] for a sword, a large livestock-bell (ol gurugur, il gurugui); for an

/133 cont./

411 and not flattened in the center. The string is twisted from the back
[283] tendons of cattle. As a hunting trophy one often winds a couple of
[297] strips of hide from the /134/ slain animal around the bow. The
point of the arrows [Fig. 37] (em belf, m be) has the customary
"arrow shape" or is lancet-shaped or awl-like. Its tang, on either
[297] side, bears a tight row of barbs made by notching. It sticks into a
[136] wooden shaft, the lower end of which is notched and bears a three-
part, rounded feathering made from the feathers of the carrion
vulture (Neophron percnopterus), which one always sees in great



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[136]
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[727]
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/134 cont./
flocks in the branches of the trees surrounding the kraals, waiting for some kind of animal waste. In addition to the iron points, one also finds awl-shaped wooden points; the latter are often poisoned, the former only rarely. The Masai do not make the poison (en duerai) themselves, but buy it from Wandorobo, who obtain it from /135/ the olmoridjoi (Acocanthera abyssinica) tree by boiling the roots and the wood. The arrows are carried in a leather quiver (e modian, modiani), which is slung over the shoulder on a leather strap. It consists of a tube 70 centimeters long and made out of neat's skin, with a bottom stitched in and a similarly worked, twelve-centimeter lid that can be turned up high.

Firearms, which at times almost entirely replaced the spears and bows among sedentary Negroes (1),

1. For example, in a few areas at Kilimandscharo.

are not generally carried by the Masai. Although in the battles with the Protectorate Troops they have at various times captured guns and ammunition from fallen Askari, I never observed or learned that they used these weapons. They never bought muzzle-loaders from trade caravans, and the ones that I found in one of their kraals showed by the lack of cock or piston, or by other damage, that they were not carried along by the Masai for the purpose of use, but merely as trophies. It was not until April, 1902, that a troop of Masai warriors armed with English Snyder breech-loaders came into my field of observation. The troop came from the Masai province of Ol bruggo, and, to be sure, from the English station of Nairobi, located on the Uganda railway, and attempted an invasion in the Kilimandscharo area of Rombo. With a loss of approximately 20 per cent dead and bootyless, however, they were sent home by the Warombo, armed only with spears.

/136 cont./

281 The other skins, after they have been well dried and /137/ dehaired
[824] by scraping with a sharp ax, are treated by a vigorous rubbing with a tanning extract. The bark of Terminalia Brownii Fresen var. Merkeri Engl. (ol bugoi) is pounded and made into an extract by being boiled in water. The finished leather is soft and pliable.
[462] Leather dressing is women's work. The scraped-off cattle hair is carefully hidden in the thorn fence of the kraal, so that the cattle do not eat it and become sick from it.

291 The sole article of clothing of the warriors is the skin cape
[294] (e megiti, megitin); it consists of calf skins sewed together into a strip approximately 110 centimeters long and 64 centimeters wide. The entire strip of skin is folded over once crosswise, and of its four corners the two top ones, lying one on the other, are sewed or tied together. One puts the cape on by sticking the head and left arm through; the knot lies on the right shoulder, chest, back, and left hip are covered, left shoulder and right hip bare; the latter so that
[294] the sword found there is free. The warrior cape is the only article of clothing that is never dishaired. The hair side is worn on the outside and, if carefully chosen in color, is often quite attractive, since only the silky-lustrous skin of claves unborn or a
[294] day or two old are used. Often the upper and lower edges of the cape are sewed with one or two rows of small red or white
• [136] beads. Only very rarely is it also made of other skin; thus, the author saw two made out of that of the dark-green long-tailed monkey(Cercopithecus albigularis). Boys and men wear tied over the seat to the sword belt a three-cornered piece of leather to sit on (Fig. 38) (ol gebesse, el gebesseni), made of neat's hide or calfskin, for protection when sitting, against the thorns and prickly spikes of the grasses scattered everywhere in the steppe. Boys wear a very short cape (en jergog, n jergogi), covering only the belly and back;

Fig. 38

/138 cont./

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C. G. Schillings phot.

Ill. 44. Women's costumes.

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[237] /139/ The favorite dance and war ornament on the head of the warrior is the well-known face frame with ostrich feathers stuck around it. It consists /Ill. 45 and Figs. 39 and 40 appear here/ of two leather disks sewed one on the other, the front one of which bears a row of narrow meales stitched on a strip of thin goat leather, which serve for holding the feathers. The most popular ones, as the name os sidai, /140/ "the beautiful" (which, incidentally, also holds for ornamentation in general), says, are those of black feathers; if made of white feathers it is called eń gŭrărŭ, and if it bears only one white feather at the top, eń dărgĕ. Besides that, they have such frames made out of the bent wood of a liana runner. At their highest point is stuck the tail of a Colobus monkey

[237]
[136]

[TEXT CONTINUED ON PAGE 185]

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[237]

/140 cont./
(ol goroi, Colobus caudatus) drawn onto a stick. The ornament is called ol bidibit (el bidibidi). At the forehead and occiput the frame is held fast by a strap (e reachet) passing through it, while its lower end is clamped under the chin or lower lip. Another

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Fig. 41.

Fig. 42a.

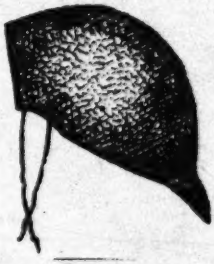
Fig. 42b.

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Fig. 43a.

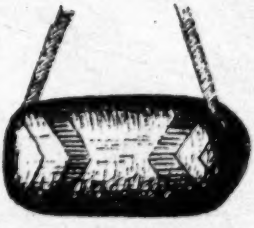
Fig. 43b.

Fig. 44.

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ornament is bent W-shaped out of liana wood and hung with feathers (ol marangusch [Fig. 40]). Also popular among the warriors in the field and for dancing, but rarer, are the foot-high, pointed warrior caps, ol ugaru, with the designation of the skin added, made out of the skin of wild animals. The cap usually consisted of only one type of skin; more rarely a narrow strip of

/140 cont./
another skin is sewed on the seam going from the tip toward the back. Most common are the caps out of lion manes (ol ugaru kitok or ol gnatunj = lion) or the skin of the baboon (ol dŏdăl, Papio cynocephalus), resembling it almost perfectly in appearance. Furthermore they use the skin of the leopard (ol ugaru géri; géri = spotted), Indian leopard (Cynaelurus guttatus, ol /141/ genja l ascho = calf-devourer), serval (Felis serval, eñ gerassi = biter, he only bites the goats and sucks their blood), Colobus monkey, jackal, and hyena dog (ol oibor gidoñoi). A strap holds the cap fast under the chin. The warrior sews the cap himself. Awl (ol dedo, el dedi [Fig. 41]) and a twisted cattle tendon (eñ obini) serve as needle and thread for all needlework. Another cap worn by warriors, boys and older men has the shape of a baby's bonnet (Figs. 42 a and b); it is made out of the honeycomb of a head of cattle and often adorned on the edges with small beads.

Fig. 45a.

Fig. 45b.

Fig. 45c.

Fig. 46.

Merker phot.

Ill. 46. Ear ornament of the men.

/141 cont./

301 In order to make the ears suitable for holding ornaments, their
304 lobes are pierced in early childhood with a strong acacia thorn and distended by the insertion of longer and longer wooden plugs. The
[824] plugs (Figs. 43 a and b) are mostly made out of the wood of the
[531] eñ gadardar tree (Ochna Merkeri Gilg), often quite beautifully marked. The weight of the ornaments enlarges the holes still more, so that they often hang down extended ten centimeters. At the same time the upper edge of the ear is also pierced in one or two places.
301 In these the women wear bunches of four to eight small chains to 20
[237] centimeters long (Fig. 44); the men wear just as many el oimér
[136] (sing. ol oiméri), a clock-key--shaped ornament made out of tin (Figs. 45 a and c) or out of brass wire (Fig. 45 b), often also a pesa on a wire ring, a polished mussel shell, which ornament /142/ is called eñ jili (n jil) (Fig. 46), or a wooden stick 15 centimeters long (ol benieť, el benieťa [Fig. 47, upper part]), or a quill of the porcupine (oiaiai or oĕai, Hystrix africae-australis). Around the lower part of the enlarged ring of skin of the ear lobe the men wear a tube four centimeters long (ol gissól, el gísso [Fig. 47]), wound out of thin iron wire, /Figs. 47-51 appear here/ whose end coils are wrapped with copper wire, while on the rest of the coils usually hang small chains 6 to 20 centimeters long (ol bisiál, el bísia). If these are only short, they are as a rule glued together with red paint (Fig. 48). In place of this ornament one also often sees an oval,
[824] perforated tin disk (eñ goholál, ñ gohóla) and other things, or a nut-shaped ornament that /143/ is carved out of the nut of the Hyphaena palm (Fig. 49). Married women and old men wear, tied in the ear lobes with a thin strap, the large double spirals (e (e surudiai, surudia) made out of thick brass wire. They are supported by a leather strap put over the crown of the head, since, because of their great weight, the ear lobe is unable to do so. It is
[531] regarded as particularly beautiful if they are further decorated with a leather band sewed across them and stitched with four rows of small beads, on which hangs a row of small chains. This decoration, which, incidentally, is found only among women, is called ol
[535] giriéñgata. For dancing, young girls often wear a string of beads (Fig. 50) around the forehead and occiput, or two strings of beads lying one above the other an inch apart (Fig. 51), which are joined, ladderlike, with small chains. The ornament is called er náltule.

[TEXT CONTINUED ON PAGE 189]

/144 cont./

301 durĕschi, el durĕsch), oblong, bean-shaped white beads (es sambaĭn), date-pit--shaped, multicolored figured beads (em boro), ring-shaped blue and green beads (eń gonoŋgoi, ń gonoŋgo), and various wire rings. The beads are either strung on wire and cord twisted out of cattle tendons, or also sewed on narrower or wider, flat leather rings. [531] In the latter case the beads are arranged, according to color, in rectilinear, mostly square designs (Fig. 53). Such a bead band is [237] called e mairenai. The middle piece of such circlets, lying on the chest, often consists of a taler sized piece of snail shell ground flat (ol gălăsch, el gălăschi), on the beaded border of which hangs a row of small chains (Fig. 54). With this material consisting of beads, wire, and leather circlets the most varied and all conceivable combinations are formed, which everyone designates by the part of it most conspicuous to him, so that there is no fixed nomenclature for them. Special mention should be made of a string of beads regarded as particularly beautiful and chic for young women, in which em boro beads alternate with rows of small glass beads and spirals of brass wire two or three inches long and which is worn bandoleerlike over the left side of the chest.

301 237 As a war ornament the el morăn often wear a sort of shawl, a cross between a cape and a ruff, consisting of vulture feathers. The ornament is called ol măiruti or ol motonj=the vulture; each individual cord on which the feathers are strung is called eń gobĭr.

Besides a simple bead ring, a leather band stitched with beads (ol gilescho, el gileschoni) or an ivory ring (ol măsaŋgus, el măsaŋgusi), the men, especially the warriors, often wear on the left upper arm a bracelet of sheep horn in the form of a double chopping-knife (e răb, e răbbi [Fig. 55]). [136] If one goes to a festival or goes to war there hangs on it a meter-long, twisted strip (ol kibaba, el kibabani) made out of the skin of leopard, Indian leopard, serval, jackal, furthermore of the genet (ol dolŭgo, Genetta pardina), zoril (ol belĕs ăte, Jetonyx /Ictonyx/ zorilla), zebra mongoose (ol gischorĕn, Crossarchus fasciatus), tree conies (eń gine os soito, Dendrohyrax validus), and of a squirrel-like animal (ol gidăs eń dare = goat-milker; the Masai generally relate that it sucks on the udders of the goat at night), the

/144 cont./
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[136] yellow long-tailed monkey (Cercopithecus pygerithrus, eñ dŏrasch), the black long-tailed monkey (C. albigularis, ol gĕma), the honey badger (Mellivora ratel, ol belĕs), and a few other smaller animals.

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554 Around the right wrist, often covering almost the entire lower arm, those warriors who are generous and benevolent, the ñ gamnini, wear a cuff (Fig. 56) that consists of rows of iron beads (el dorongĕn or el gabaten) put close together, in whose place in more recent times appear ordinary small -- especially blue -- glass beads. The iron beads are made by pounding flat small wire rings and then /145/ putting these, strung on thin strips of sheep leather, around the lower [431] arm and knotted on the inner side of the arm. Those people who constantly enjoy the kindnesses of the ñ gamnin express their gratitude from time to time by giving a string of such beads, so that, as was said, the ornament often extends almost to the elbow. More rarely than among warriors, the ornament is also found on one or [431] another of the young girls living in the warrior kraal. If a girl has no brother belonging to the warrior standing, but does have a wealthy [593] father, she receives from the latter both milch cows and an occasional

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Merker phot

Ill. 47. Arm and leg ornaments of the women.

/161 cont./ The cattle are zebus (Bos indicus) among
233 which one can distinguish a stocky, short-horned breed and a thinner,
• [136] long-horned one. One almost never comes across pure representatives of either, however, rather, as a result of plunder and crossbreeding, all the types occurring in East Africa are represented among them. The actual Masai cattle (ń gischu el masai) scarcely exceed in size the average East African cattle. The foreign, that is, stolen, cattle especially prized are: on account of its considerably larger size, the livestock from Irangi and vicinity (ń gischu ol datua), that from Unyamwesi and Usukuma (ń gischu ol moibaro), and further the large-horned ń gischu e kiteto, named after the steppe area of Kiteto, west of the area of Nguru. Among all the udders are relatively small and the yield of milk is consequently little. An exception to this is a low, stocky breed with short horns, which produces a double quantity of milk and about which the Masai maintain that they are quite pure descendants of the old Wakuafi cattle (ń gischu el lumbua). The Masai call descendants mańgá. Since the calves
234 are not permanently separated from the cows, the women try to avoid the natural restlessness at the milking by bringing the calf close to the cow during the milking. They place themselves astride it and hold its head firmly with the knees. The cow licks the calf, believes that it is sucking, /162/ /Ills. 51 and 52 appear here/ /163/ and is quiet. If the calf dies, one deceives the cow about its presence by hanging the freshly dried /Fig. 74 appears here/ skin over a stick. The cows are milked twice a day, morning and evening, and each time give about one and a half liters of milk. They are never milked completely; rather one leaves the calves with them afterwards. Until the calf is two months old, it is given the milk from
232 two tits, while the other two are milked. The principles of breeding and selection in general are well known to the Masai (Fig. 74). Male calves that are not to be used for breeding later on are castrated
[412] at the age of 14 days (a-gelém). With a sharpened /Ill. 53 appears here/ piece of sheet iron, such as is used for shaving, a cut is made in the scrotum, then each testicle is grasped with the hand and pulled out, together with the spermatic cords. "So that the wound may heal more quickly," one sticks in a dead fly and ties one of the removed testicles around the left foreleg of the calf operated on.

[TEXT CONTINUED ON PAGE 217]

/170 cont./

232 233 horny scar often five centimeters high. /171/ through which the inoculated animals, which are now supposed to be protected against becoming sick with tuberculosis, are permanently marked. Numerous observations in this direction showed me the justification of this view. [176] [791] The ol oiboni Mbatyan is regarded as the inventor of the inoculation method.

[136] In some years, and, to be sure, in the rainy season, great multitudes of dark green caterpillars one to one and a half inches long are found in the grasses of the steppe. Cattle that eat the caterpillars are stricken with eng ea el gurt (ol gurto = the caterpillar). As symptoms of the sickness I observed: first a few hoarse coughing sounds, then giddiness, which rapidly mounts and makes the animal stagger as though out of drunkenness; soon it lies down and is brought to a standing position only with difficulty, only to lie down again after a few minutes, whereupon death occurs often after only half an hour. [411] The treatment consists of bloodletting by an arrow shot (Fig. 76) into the jugular vein, whereby one to one and a half liters of blood is emptied out. Through that recovery is reached after just a few hours, as I observed in over 100 cases (1).

1. The microscopic examination of blood slides (ear, heart, spleen) of sick and dead animals gave a negative finding (Oberarzt /staff physician/ Dr. Grothusen). I observed the appearance of masses of the caterpillars in March, 1898, in the steppe south of Kilimandscharo, in December, 1902, in the steppe southwest of Kilimandscharo, in the entire region between the latter and Lake Manyara, and in April, 1905, in Daressalam /Dar es Salaam/.

[177] In another case, out of four head of cattle, after two had already died of the sickness, the other two, through the infusion of an emetic consisting of a mixture of sugar-cane beer and a tobacco extract, which was given upon the advice of the Wapare in Manamata on the southern end of Lake Jipe, could be cured.

/173/

233 The foliage of the ol jani l el sirgon tree (Cadaba farinosa),
232 that is, tree of the donkeys, is regarded as poison for donkeys.
[231] Besides a horsefly, ol gimbai l ol sirgon, from whose bite the
[824] donkeys (bitten in the penis) are stricken beyond recovery, the Masai
[136] also fear for donkeys and cattle the tsetse fly (Glossina morsitans), which they call en dorobbo. The latter is allegedly only dangerous to cattle if it bites them in the tip of the tongue. One seeks a cure by cauterizing the spot bitten, but the result is very doubtful.

For getting rid of fleas, one washes young livestock with an extract from the crushed plants of ol osidja gutok (Asystasia gangetica L.) or from ol abai (Microglossa spec.).

The powdered root of ol girigir (Acacia pennata Willd.) is blown into the nose of calves and small livestock, in order to drive out the maggots of the throat fly /warble fly/.

233 534 Cowbells (Fig. 77) in the form customary in Europe are found generally, but here they are hung especially on oxen and only on those cows that do not tolerate their calves. Smaller bells, often

Fig. 77. (1/3)

Fig. 78. (1/3)

of wood or sheep horn with wooden clappers, are worn by castrated
233 sheep and goats. As adornment one hangs around the neck of castrated calves clapper-shaped pieces of ivory (Fig. 78) or, for especially handsomely developed cattle, a leather band or a cord stitched with cowrie shells.

/175 cont./

136 [262] [224] Since the Masai do not eat game meat and hence do not pursue game in any way, it is usually very tame in the vicinity of the kraals and often grazes along with the cattle. The author saw an unforgettably beautiful scene in mid-1897 in the circular valley of Ngorongoro, where large herds of gnus and zebras, as well as Grant's and Thomson's gazelles, were grazing quietly and without any trace of fear beside and among the cattle herds of the Masai.

192 231 From the extensive nomencalture for the livestock, only the most important words are given here:

ń gischu, cattle in general;
ol oiñoni (el oiñok) or (very rarely) ol mŏgira, bull;
ol geteń (el moñi), ox;
eń geteń (ń gischu), cow;
eń geteń naigauo nabo, cow that has calved once;
eń geteń natolsch are, cow that has calved twice;
eń geteń 'lebon, cow that has calved a number of times;
eń geteń olobí, sterile cow;
ol gedari (el gedari), small calf in general, which stays near the kraal;
ol mediмí (el medímí), older calf that is pastureed farther away;
ol arám (el aramí), older calf that grazes in the vicinity of the large livestock;
ol boñai (el boñaikog), male calf;
ol asche or ol ahe (el asche, el ahe), male calf;
en dâuo (en dâuno), female calf;
eńg asche (ńg asche), female calf;
os sigiria (es sirgon), donkey in general;
ol amuĕ (el amuĕchi), male donkey;
/176/ os sigiria oidoń (es oidoño), castrated male donkey;
es sigiria (es sirgon), female donkey;
es sigiria naigauo nabo, female donkey that has foaled once;
es sigiria eleboń, female donkey that has foaled several times;
ol gurarú (ėi guraruani), male donkey foal;
eń gurarú (ń guraruani), female donkey foal;
os sitimá (es sitimán), full-grown male head of small livestock;

361 /177 cont./
233 animals that go forward only with difficulty are carried in the arms.
[561] Boys take care of the livestock driving, under the supervision of
[701] married men. With each party is found a stronger guard of warriors.
[492] Meanwhile the women are still busy with the loading of the donkeys, on which all the household equipment is packed. More rarely a few oxen or cows must help out. After this work is finished, the herd of donkeys follows the tracks of the livestock. Behind them come the women, girls, and children; almost every one of them also drags along some household object or at least a small-livestock or neat
[701] skin. Oddly enough, a guard of warriors is not found with this party, as there was with all the preceding ones, but rather at most a few old men armed with spears or bows and arrows. Usually the destination is reached on the same day. If this is not the case, however, camp is pitched during the night within a hastily constructed barricade of thorny branches. The next morning the march then continues
361 before daybreak. After arrival at the new site the women immedi-
462 ately start laying out the kraal. First the thorn barricade is laid out, and in the following days the huts are built. Erecting the kraal proceeds very rapidly; as a rule it is finished in a week as the latest. The old kraal was not destroyed upon being vacated. It is left standing and reoccupied later, after the pasture has recovered. Meanwhile, of course, much has deteriorated, so that the work of reconstruction almost equals that of a new installation. In the last
[136] few years, since the sand flea (Pulex penetrans) has become a pest in East Africa, the reoccupation of old kraals is declining more and more. In order to destroy the noxious insects inhabiting them, they are burned when vacated.

000 It is obvious that the European who wants to engage in stock-breeding here cannot move about with his herd in the manner of the Masai. Moreover, a division of the herd in such a way that sufficient grass is present throughout the year within range of the kraal for the individual parts does not seem feasible, and, to be sure, especially because of the difficulty of personal supervision and observation of the sicknesses arising, as well as of isolation in case of an epidemic. An improvement of the pasture by means of

/180 cont./

757 and the chewing of the root of ol asajét (Withania somnifera Z.) are regarded as acting especially vigorously. Children are given an infusion of the leaves of ol magingi (Moschosma multiflora [Hoch.] Bth.), because it is considerably milder effect.

753 757 They call another greatly feared fever ol oirobi l'en duhúr and see its original cause in the bite of a kind of tick living underground, which they designate as en duhúri jámon. The patient is given liquid sheep fat mixed with the powdered grains of ol odoa (Maesa lanceolata Forsk.). Presumably this fever is identical with relapsing fever, for [136] [164] which Professor Robert Koch identified as the carrier of the spirilla a species of tick living underground (Ornithodorus Larigni) (2).

2. During the day Ornithodorus hides in cracks of buildings or in the ground and emerges as soon as a victim approaches. Merker's conjecture could therefore correspond to the truth, and the more so since to me too the Masai designated and displayed an unquestionable Ornithodorus as the carrier of a fever. The ed. Dr. S.

757 [164] Against chickenpox (e riri or en diabobon) no medicine is known. The sick person remains in the hut, is given as a drink a little milk mixed with fresh blood and sheep-tail fat, two things that are regarded as strengthening; furthermore, as food, a piece of mutton roasted in the skin at the open fire.

[751] [164] [758] For protection against smallpox (ol maschúgu or ol minjaloi) healthy persons are inoculated in two incisions on the forehead with the smallpox pus en gimék) of a sick person. Smallpox patients are given a decoction of the roots of en dulele (Solanum campylacanthum) mixed with cattle blood as a diaphoretic and at the same time a nourishing remedy. In order to increase the sweat secretion, the patient is laid beside the hearth fire. Diet; no drink except the above-mentioned medicine; as food, the head of a sheep roasted in the skin or another piece of mutton similarly prepared.

/191 cont./
752 paste of the pounded leaves of a climbing species of asparagus (em bere e baba). The taking of an extract of the root and bark of ol [237] gelai mixed with cattle blood and milk is regarded as beneficial for the healing of suppurating wounds. The decoction of the wood of a Rhus species (ol mesigiš kete) is supposed to have a similar effect, in that taking it "makes the wound dry."

Sand fleas (1).

• [136]

1. The sand flea was brought into the Masai region in 1897 from Uganda. In June, 1897, it reached Kilimandscharo.

the females of which in particular eat into the soft skin parts of the feet, are removed as soon as they manifest themselves by an itching pressure resulting from their egg-swollen bodies. By means of a sharp scratch with a long acacia thorn, one pierces the layer of skin, usually only quite thin, lying over the sand flea (2)

[114]

2. Here M. is mistaken: The tip of the rear abdomen of the female sand flea juts out into the open, without any skin covering. The Ed. Dr. S.

and then squeezes it out by lateral pressure. During this one is careful to avoid injuring the animal, so that healing will not be delayed.

/192/ For snake bite (a-tonjo 'l assurai) one thoroughly squeezes out the hastily ligated wound, around which one has also made a number of punctures with the sharp thorns of ol gurschaschi (Barleria mucronata) and then cauterizes it with a red-hot iron wire. At the same time the root of ol asajet is chewed, whereupon vomiting follows. This method, however, is customary only if the one bitten is unable to reach a surgeon. Otherwise one has the ol abani fetched immediately and, until his arrival, burns out the immediately ligated wound several times. Swellings of the lymph glands that may occur are also cauterized. If the ol abani regards the bite as only slightly poisonous, he enlarges it by means of a few incisions and sucks it out vigorously. But if he regards it as dangerous to life, he cuts out around the bitten spot a piece of muscle from the size of a nut to

*137
[136] example, and they move on. Some years the grazing pattern may leave little dry grass standing in a given area and a hot fire will not be carried there. But other seasons' pattern will be different and the remaining dry material will carry a hot fire. Even in areas where the yearlong biomass of wild ungulates is highest there is usually enough dry grass left standing at some season each year to support a fire.

Where the grass cover is not utilized by grazing, burning, or clipping, the larger bunch grasses grow into very large clumps, dead at the center, with bare ground between them. The ground cover in such areas may be from around 40 to 55 per cent. Small grasses disappear presumably through competition with the larger ones, and typically only 10 to 15 species will be common. The effect of grazing, clipping, or some fires is to maintain a grass cover composed of many vigorous medium sized bunches, rather than a few large bunches in undergrazed land, or many seedlings or annuals in overgrazed land.

*13
Figures 64 through 72 illustrate the effects of different degrees of grazing, with consequent changes in vegetation composition and soil cover.

19: Talbot FL12 Masai FL12

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[For information on native fauna, passim, see category 116, pp. 16-56, 155-372, 405 and 406.]

21:Huxley Q, T-5 (no date) 1960 FL11 Luo
Masai FL12

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793

15 The Rev. Daudi Mokinyo, a Masai parson, on his ranch; and some of the sons who share his country

●136
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[facing P. 128]

21:Huxley Q.T-5 (no date) 1960 FL.11 Luo
Masai FL.12

133
136
137

d. Where water flies keep out blood-sucking insects, grass grows, cows and other game still survive: and Sally the lioness enjoys a drink.

133
136

[facing p. 137]

21:Huxley Q.T-5 (no date) 1960 FL11 Luo
Masai FL12

MASAI HERDS AND MARA LIONS

For Westerners the Masai have become the symbol of a vanished aristocracy, a lost cause they can afford to keep as a household pet who has the spunk to stand up to its master.

The Masai way of life is certainly doomed. For a while it may continue, but nothing in the end can resist the pressures of Western materialism. The British have protected it by freezing a tribal pattern of land ownership, enshrined in a treaty to which the Masai hold with all the desperation of a man clinging to a raft when the waters are rising. That treaty, which confirms them in possession of their grazing-grounds 'for ever', was made to keep out Europeans. Now it is no longer white settlers who threaten them, but black ones. Will a treaty made for the one purpose serve for the other? Only while the British enforce it; when politicians of the land-hungry Kikuyu and Luo peoples occupy the seats of power in Nairobi, the borders of Masailand seem unlikely to remain intact.

For here lie the last reserves of fertile, well-watered and unused land in Kenya, hitherto protected by the strongest guardian of the land in Africa: the tsetse fly. In the last ten years, modern techniques of mastering tsetse-borne diseases, and the tsetse fly itself, have reached a point where all this land could be thrown open to settlement. The question now is partly one of expense, and partly of politics. The Masai themselves do not cultivate. So long as their treaty with the British Government holds good, they will resist to the last man the opening of their land to settlement by the cultivating tribes.

II

The Tanganyika-Kenya border cuts through the Masai's territory, most of which is open, semi-arid grassland useless for any purpose other than seasonal grazing by scrub cattle, even if water could be tapped by boreholes. But in the west, where Masailand approaches Lake Victoria, and on the Mau escarpment's south-western slopes, soil and rainfall would support a sizeable population of cultivators.

The Masai, numbering about 85,000, keep about one